PRAPĀṬHAKA V: ARDHA I

Khaṇḍa V

Dasati 1

391. O resplendent Lord, I extol that might of yours, of highly coveted in sacred performance. You dispel darkness, O Lord of cosmic sacrifice, by your strength. Blessed are the rewards that resplendent Lord gives.[1]
(Cf. Ṛv VIII.62.8)

392. Here is that elixir of devotion offered to you, O resplendent Lord, in the exhilaration of which you subdue dark clouds of ignorance for the sake of servants of the divine order. This is expressed for you, O resplendent, please accept and rejoice.[2]
(Cf. Ṛv VI.43.1)

393. Come to us, O resplendent, O beloved, a great triumphant, the one whom none can conceal and Lord of heaven, vast as a mountain spread on all sides.[3]
(Cf. S. 1247; Ṛv VIII.98.4)

394. O Lord of resplendence, extremely powerful, we adore you, as you subdue the evil of greed, through the ecstasy of spiritual joy.[4]
(Cf. Ṛv VIII.12.1)

395. O suns, most mighty ones, may you grant our sons and grandsons long life so that they enjoy for a long time.[5]
(Cf. Ṛv VIII.18.18)

396. You are the wielder of the bolt of justice, and you know how to avoid destructive powers. He is like a seeker, who knows day to day his every new step.[6]
(Cf. Ṛv VIII.24.24)

397. May the suns, the divine self-luminaries, offsprings of mother Infinity, remove disease from us and drive away malignity. May they ever keep us far from sore distress.[7]
(Cf. Ṛv VIII.18.10)

398. O resplendent Self, take rejoice in the ecstasy of spiritual joy. This is the nectar, a sap, as if, from plants, which the stone, controlled like a horse by the reins, the arm of the grinder has expressed for you, O Lord of twin faculties.[8]
(Cf. S. 927; Ṛv VII.22.1)

Khaṇḍa VI

Daśati 2

399. O resplendent Lord, since eternity you have neither a rival nor any companion. Surely you seek company of one who loves to fight against odds of life.[1]
(Cf. S. 1389; Av. VIII.21.13)

400. O my friends, I glorify that Lord of resplendence, who for the protection of all of us has been bringing to us since the earliest times this or that choicest excellent wealth.[2]
(Cf. Ṛv VIII.21.9)

401. O swift travellers, like-spirited, controllers of most rigid bodies, please come hither; harm us not; withdraw not from us.[3]
(Cf. Ṛv VIII.20.1)

402. O Lord of vigour, of wisdom, and of command, Lord of splendour, may you come and drink the effused elixir of sweet devotion.[4]
(Cv. Ṛv VIII.21.3)

403. O showerer of blessings, may we, with you as our ally, withstand the man, who, in alliance with a man possessing vast wealth, assails us in contest.[5]
(Cf. Ṛv VIII.21.11)

404. The cloudy winds which are of equal wrath and vigour, the offspring of the mother interspace, related by a common origin, they, one by one, finally occupy all the quarters of the horizon.[6]
(Cf. Ṛv VIII.20.21)

405. O resplendent, all-beholding and bounteous, bring us strength and valour; we solicit you the most over-powering champion.[7]
(Cf. S. 1169; Ṛv VIII.98.10)

406. O resplendent, lover of hymns, we send our earnest praises to you as people sporting in a water pool (splash their friends) with handful of water.[8]
(Cf. S. 710; Ṛv VIII.98.7)

407. Gathering like a flock of birds, by the side of your exhilarating, heaven-bestowing, celestial beverage mixed with devotion, we repeatedly glorify you, O Lord of resplendence.[9]
(Cf. Ṛv VIII.21.5)

408. O unparalleled Lord, possessor of marvellous wealth and wisdom desirous of your protection, we invoke you as men call stout men for help. (10)
(Cf. S. 708; Ṛv VIII.21.1)

Khaṇḍa VII

Daśati 3

409. The pure intellects, associated with mighty resplendent Self for the sake of splendour, taste the sweet diffused spiritual elixir and rejoice in their own sovereignty.[1]
(Cf. S. 1005; Ṛv I.84.10)

410. O lower self, great in strength and adamant in determination, when the learned preceptor, with his sweet exhilarating expressions encourages you, you would succeed in expelling darkness from your inner region, manifesting your own sovereignty.[2]
(Cf. Ṛv I.80.1)

411. For bliss and strength, men glorify the resplendent self, destroyer of evil and ignorance. Verily, we invoke Him in conflicts, whether great or small, so that He may come to our aid and defence in noble deeds.[3]
(Cf. S. 1002; Ṛv I.81.1)

412. O resplendent self, seated on the lofty hill, possessor of firm determination, verily, your prowess is undisputed since you, with your skill, have slain that deceptive beast of ignorance, manifesting your own sovereignty.[4]
(Cf. Ṛv I.80.7)

413. May, you, O lower self, hasten, assail and subdue. Your adamant determination cannot fail. O resplendent self, your manliness is your strength; may you destroy the evil ignorance with a control over your actions, manifesting your own sovereignty.[5]
(Cf. Ṛv I.80.3)

414. When struggles are on foot, benefits from you accrue to those alone who are bold. May you yoke in the sun your wildly-galloping horses. Some you would subdue, and others you would enrich. May you, resplendent self, make us rich.[6]
(Cf. S. 1004; Ṛv I.81.3)

415. The sense-organs had their sufficient enjoyment through the pleasure you have given to them. And under the thrill of joy, they have glorified you with commendatory thoughts. So, now, O resplendent self (the lower self), it is high time that you put restraint on them.[7]
(Cf. Ṛv I.82.2)

416. Listen to our praise, O bounteous self. Trust us as your own. Since you have inspired us with true speech, you are addressed with the same. So quickly yoke your horses (restrain sense-organs).[8]
(Cf. Ṛv I.82.1)

417. The graceful moon moves with speed in the interspace, while the sun with beauteous wings rides above in the celestial region. The lightning with its golden flash is not aware of your extensive realm. Why this, may I know, O earth and heaven?[9]
(Cf. Ṛv I.105.1)

418. The sage, your worshipper, graces with praises your beloved chariot, which is the showerer of benefits, and granter of wealth. O lover of sweetness, hear my invocation.[10]
(Cf. S. 1743; Ṛv V.75.1)

Khaṇḍa VIII

Daśati 4

419. O adorable Lord, we kindle your light, bright and undiminishing, so that its blazes keep shining deep in our hearts. May you, O Lord, grant nourishment to those, who adore you.₁
(Cf. S. 1022; Ṛv V.6.4)

420. O fire-divine, we invoke you with our prayful hymns at this pure sacred place of worship, fully furnished for accomplishing benevolent works and for spiritual delight; you are the underlying basis, pure and brightly shining. Verily, you are great.₂
(Cf. Ṛv X.21.1)

421. O radiant dawn, awaken us today for ample riches in like manner, as you have awakened us in days of old, O dawn, nobly born and one sincerely praised for the gift of vigour, may you be kind to people, who are seekers of truth and weavers of knowledge.₃
(Cf. S. 1740; Ṛv V.79.1)

422. O blissful Lord, grant us a pure mind and give us energy and wisdom, let men take delight in your love, at your great carouse, like cattle in fresh pasture, you are verily great.4
(Cf. Ṛv X.20.1; 25.1)

423. Mighty in brave actions, and terrible in discipline, He the resplendent self, has raised His strength through nourishments. He is the lord of strong vital powers. Yoked with bright horses to the chariot of the inner realm, He has a firm grasp in both of His hands over the bolt of determination whilst He works for prosperity.5
(Cf. Ṛv I.81.4)

424. O resplendent self, in the chariot of the body, you have been fully provided with both nourishment and enjoyment through the sense-organs. May the mind ascend that chariot which has a container full of enjoyment and proper nourishment for the yoked horses. Therefore, now, O resplendent self, may you put your horses under control.6
(Cf. Ṛv I.82.4)

425. I glorify that adorable Lord, who provides habitation; gives shelter to the milch-kine, and to the fleet-foot coursers. The constant offerers of homage also seek him. May you, O Lord, grant nourishment to those, who adore you.7
(Cf. S. 1737; Ṛv V.6.1)

426. Neither peril nor sorrow, O enlightened, affect the man with whom law-abiding, friendly and virtuous men are pleased; being alike pleased, they of one accord, conduct him beyond the reach of his enemies.8
(Cf. Ṛv X.126.1)

Khaṇḍa IX

Daśati 5

427. O sweet elixir of divine love, march onward with your flowing stream, with the blessings of the supreme Lord who is resplendent, friendly, nourishing and gracious, and stay on in the cosmic container.₁
(Cf. S. 1367; Ṛv IX.109.1)

428. O elixir of divine force, may you flow all around to bring us sustenance. Gifted with endurance, subdue our opponents and acquit our debts. May you come and disperse our enemies.₂
(Cf. S. 1364; Ṛv IX.110.1)

429. O elixir of life, an ocean of divine sap (or the shedder of rains), our protector and preserver, may Nature's entire creation ever remain fully blessed with your constant flow.₃
(Cf. S. 1241; Ṛv IX.109.4)

430. O elixir of life, you have been cleansed with water like a horse. May you constantly flow to bestow on us intelligence, strength and wealth.₄
(Cf. S. 1332; Ṛv IX.109.10)

431. This divine elixir, the enlightener, the beloved, flows forth, whilst the sages are reciting the praise-hymns; it lets loose (his wave) as a charioteer loosens his horse.5
(Cf. Ṛv IX.109.13)

432. In turn, we glorify you, O elixir, when effused. May you destroy our evil tendencies, O flowing elixir, and defend your great sovereignity over men.6
(Cf. S. 1366; Ṛv IX.110.2)

433. Who are these persons, the radiant, the brave, the dwellers in one abode, the offsprings of cosmic vitality, friends of men, and (who come, as if) mounted on noble steeds.7
(Cf. Ṛv VII.56.1)

434. We exalt and glorify you this day, O adorable Lord, with hymns and benevolent acts. You are swift as a horse, and propitious like a benefactor and full of touching affection.8
(Cf. S. 17.77; Ṛv IV.10.1)

435. O creator and impeller Lord; your devotees with all their spiritual attainments have assembled before with the ultimate objective of obtaining the supreme bliss of heaven and they crave for your blessings.9

436. O elixir of divine life, brilliant and shining, may you with your copious streams, flow as ever through the great cosmic fleecy woollen filter.10
(Cf. Ṛv IX.109.7)

Here ends Khaṇḍa IX of Adhyāya IV and also ends Daśati 5 of Prapāṭhaka V and also ends its Ardha I.

PRAPĀṬHAKA V: ARDHA II

Khaṇḍa X

Daśati 6

437. O bounteous, giver from all sides, from every side, bring to us blessings. We invoke you as you are the strongest.₁

438. The Supreme Lord; the giver of seasonal blessings, also known for His resplendence, is renowned for His magnanimity; Him alone we offer our prayers.₂
(Cf. S. 1768)

439. For killing the serpent of nescience, we adore the resplendent Lord with our verses, and thus the learned persons extol the Supreme Lord.₃
[Cf. Ṛv V.31.4.(ii)]

440. O resplendent, dear to all, the divine artisans fabricate your chariot and yoke to it sturdy horses. The ammunition-technician has designed your radiant thunder-weapons.₄
[Cf. Ṛv V.31.4 (i)]

441. Peace, pleasure and affluence is for him who longs and also gives to others these favours. The defiant offender does not evoke His love, nor wins his way to the aspired riches.₅

442. The cows (the sense organs) are ever pure and the nourishers of all, the enlightened persons are ever free from blemishes and evil desires.6

443. Come, O dawns, with all your dewy charm; Let the rays which are full of radiance, as udders of cow, accompany your chariot.7
(Cf. Ṛv X.172.1)

444. O resplendent Lord; may we, staying in luxurious and comfortable dwellings further increase our affluence and always think of you.8
(Cf. S. 1115)

445. The cloud-bearing winds with their light and thunder chant out their praises and the resplendent, renowned and young sun also responds.9
(Cf. S. 1114)

446. Sing to your resplendent sun (or Lord), the mightiest slayer of clouds (or nescience). May you appreciate the glory of the wise chanter for the tunes, as are acceptable to the listener.10
(Cf. S. 1113)

Khaṇḍa XI

Daśati 7

447. The fire-divine, the wise and dynamic, the conveyor of the chariot of sacred offerings, comes to shine in the form of the sun.[1]
(Cf. Ṛv VIII.56.5)

448. O adorable Lord, be our nearest friend, a protector, reliable and acceptable, benefactor and a gracious friend.[2]
(Cf. S. 1107; Ṛv V.24.1)

449. Among the great ones, wonderful like the sun, and superb like the adorable fire — may He provide us with precious riches.[3]

450. Far off or close by, may you verily destroy the dwellings of all the wicked.[4]

451. Dawn drives away the darkness of her sister night, and through her inborn benevolence, she makes her retrace her usual path.[5]
(Cf. Rv X.172.4)

452. May we, along with the resplendent power behind the Sun and the universal bounties of Nature, bring into subjugation all these worlds.[6]
(Cf. S. 1110; Ṛv X.157.1)

453. Like small channels of water streaming out of a big water source, in the same way, O resplendent Lord, may wealth of prosperity flow out from you in multiforms.[7]
(Cf. S. 1770)

454. May we, by this prayer, obtain food by your grace; may we, blessed with excellent progeny, be happy for a hundred winters.[8]
(Cf. Ṛv VI.17.15)

455. O Lord of resplendence, O Lightning and O waters, let energy flow from you for our plentiful food and nourishment.[9]

456. Since the resplendent Lord is the Sovereign head of the entire creation.[10]
(Cf. Yv. XXXVI.8)

Khaṇḍa XII

Daśati 8

457. Just as in sacred rituals, the offerings of the medicinal herbs are mixed up with barley and milk and the libations, given thrice a day (morning, mid-day, and evening), similarly the resplendent lower self enjoys in participation with the all-pervading vital complex, the enjoyments of the divine sap of the spiritual realm during the three periods of life (youth, adult and old age). The draught of the divine sap considerably inspires the great and mighty resplendent Self to perform exceedingly supreme actions. May that divine sap (of the spiritual realm) pervade the divine Self. True is the Self and true is the divine sap.[1]
(Cf. S. 1486; Ṛv II.22.1)

458. The resplendent sun gives visibility to the thousands of human beings as he comes up. He is the source of inspiration to men of wisdom. He is all glorious and on his appearance everyone gets engaged in his daily duties; he knows the dwellings of the dawns. All the luminous bodies fade out as he shines.[2]
(Cf. Av. VII.22.1, 2)

459. Come to us from afar, O resplendent Lord, the protector of good; like a king, the protector of good, who comes back to one's home. We, the producers of food, are invoking you with our devotional prayers. Like sons inviting their fathers, we are inviting you for the procurement of food, — you the generous one for the procurement of abstract food.[3]
(Cf. Ṛv I.130.1)

460. Again and again, I invoke the strong bounteous resplendent Lord, who alone really possesses the irresistible might. May our songs draw Him nigh to us, He is the best bestower of wealth and worthy of worship. May He, the thunderer, make all our pathways pleasant for us.₄
(Cf. Ṛv VIII.97.13)

461. May our prayers be heard. We meditate on the supreme adorable God and solicit the divine strength. We adore the resplendent and all-pervading God. In as much as the brilliant noble works have been performed by us, so may our prayers be heard by the divine powers, — may our prayers reach the divine ears.₅
(Cf. Ṛv I.139.1)

462. O devotees, seekers of true knowledge, may you possess in large measures prayer-produced intellectual foresights for the sake of your large-heartedness, for the sake of selfless sacrifice, for your strength, for your potentialities for accomplishing noble works, for the enjoyment, for your smartness, for your well-being, for your all types of activities and for your mental powers.₆
(Cf. Ṛv V.87.1)

463. The bright gold-tinted elixir, when filtered comes out in streams with its juices flowing out of it to overcome all enemies. Verily, it is like the sun with rays radiating all round (to dispel darkness). The stream of the effused elixir shines. The filtered green-tinted sap is resplendent, pervading through all constellations with grand splendour; — verily, with prayers in seven-metres (or seven-tunes) of high flown charm.[7]
(Cf. S. 1590; Ṛv IX.111.1)

464. O Lord, may these words of appreciation are for you, who are the bestower of every bounty, the creator and impeller of earth and heaven, the source of abstract divine knowledge, eternal source of True and Good, the abode of precious jewels and worldly-wealth, loving all round, praised by all intellectuals, — I adore you. Out of your superb glory and light, this inner matter, also starts illuming, and thereafter, through your supreme glory and skill, and by your grace, the celestial regions are duly meted out (i.e. created).[8]
(Cf. Yv. IV.25; Av. VII.14.1-2)

465. I venerate the divine energy-source, the inspirer of the supreme creation, the munificient giver of abodes. He, the creator, is aware of all that exists, like a sage. He is endowed with knowledge. He is the generator of the concept of worship. Through His lofty blaze produced by burning primeval and primordial fuel, He invokes and directs Nature's bounties to go ahead with creation.[9]
(Cf. S. 1813; Ṛv I.127.1)

466. That foremost accomplishment of yours, O Self, the delighter of all, deserves renown in heaven, when for the good of man, you arrest by force the breath of evil forces (the dark clouds), thereby sending down the rain of virtues. May the resplendent self overpower darkness of every corner with His radiance. May He, the accomplisher of hundred-fold selfless actions, procure vigour and procure food for us.10
(Cf. Ṛ II.22.4)

Here ends Khaṇḍa XII of Adhyāya IV, and also ends Adhyāya IV and ends Daśati 8 of Prapāṭhaka V.
ALSO ENDS AINDRA KĀṆḌA (PARVA).

PAVAMĀNA KĀṆḌA (PARVA)

Adhyāya V

Khaṇḍa I

Daśati 9

467. High is the birth of this sap of life; though set in heaven, it has come down to the earth with strong sheltering power, fame and sustenance.1
(Cf. S. 672; Ṛv IX.61.10)

468. O elixir of divine love, may you flow in the sweetest and most exhilarating stream, expressed for the acceptance of the aspirant, the resplendent self.2
(Cf. S. 689; Ṛv IX.1.1)

469. May you, O showerer of benefits, flow in a stream for inspiring mortal men in general, and grant us riches by your superior might.[3]
(Cf. S. 803; Ṛv IX.65.10)

470. Flow onward with such of your juice as is exhilarating most excellent, dear to Nature's bounties and slayer of wicked people.[4]
(Cf. S. 815; Ṛv IX.61.19)

471. The priests utter the three sacred texts (the Ṛk, the Yajuṣ and the Sāmans); the milch kine low on beeing milked, while the green-tinted elixir flows with roaring sound to the collecting vessel.[5]
(Cf. S. 869; Ṛv IX.33.4)

472. Flow, O drops of elixir, sweet-flavoured, for the resplendent self. Flow for men in general. Take your proper place in the spiritual sacrifice.[6]
(Cf. S. 1076; Ṛv IX.64.22)

473. This rapid (divine elixir) like mountain-born stream of water flows for exhilaration; it alights like a falcon on his own place of stay.[7]
(Cf. S. 1008; Ṛv IX.62.4)

474. O green-hued embrosia, the bestower of strength, may you flow for enjoyment of divine powers, such as vital principles and vital winds.[8]
(Cf. S. 919; Ṛv IX.25.1)

475. O elixir of bliss, with your habitation on hill-tops, when effused, you flow on the ultra-psychic woollen strainers. O nectar, you are the supreme sustaining among them who give us ecstatic delight.[9]
(Cf. S. 1093; Ṛv IX.18.1)

476. Not only wise, but you work with your penetrating wisdom; you are rightly pleased at the source where effusion takes place. The one who enjoys and accepts you is raised to the highest stature dear to heaven.[10]
(Cf. S. 935; Ṛv IX.9.1)

Khaṇḍa II

Daśati 10

477. May the elixir of love divine, full of exhilaration, be effused during all sacred performances. They rush forth for our sustenance, for us who are the organizers of sacrifice.[1]
(Cf. S. 769; Ṛv IX.32.1)

478. The conscientious drops of divine love rush along like waves of water or like buffaloe to forests.[2]
(Cf. S. 764; Ṛv IX.32.1)

479. O mighty love divine, the showerer of benefits, may you make us celebrated amongst men and drive away all our adversaries.[3]
(Cf. S. 778; Ṛv IX.61.28)

480. We, the performers of noble selfless works, praise you, O purified elixir, brilliant with radiance. Verily, you are the showerer of blessings.[4]
(Cf. S. 784; Ṛv IX.65.4)

481. This divine elixir, the enlightener, the beloved, flow forth, whilst the sages are reciting the praise-hymns; it lets loose (his wave) as a charioteer loosens his horse.5
(Cf. Ṛv IX.64.10)

482. The powerful, brilliant, rapid divine elixir are effused in the hope of obtaining cattle, horses and have offspring.6
(Cf. S. 1034; Ṛv IX.64.4)

483. Flow, O brilliant elixir; let your exhilarating juice proceed intermittently to the resplendent Lord and rise with your supporting juice to superactivity.7
(Cf. S. 1235; Ṛv IX.63.22)

484. The pure elixir generates in heaven the great light, the guide of all men, as it were the marvellous thunder.8
(Cf. S. 889; Ṛv IX.61.16)

485. The blissful elixirs are effused and poured forth, in the midst of loud chants (of verses), and they proceed in a stream to excite exhilaration.9
(Cf. S. 1122; Ṛv IX.10.4)

486. The divine elixir of penetrating insight, when effused, flows widely round and is taken to the waves of a river (i.e. it is mixed with water) and with a thrilling sound pleasing to all, (it comes to a receptacle).10
(Cf. Ṛv IX.14.1)

Here ends Daśati 10 of Prapāṭhaka V and also its Ardha II; also here ends Prapāṭhaka V. Here also ends Khaṇḍa II of Adhyāya V.